Evangelical Christendom

"Unum Corpus sumus in Christo."

March-April, 1922.

Personal Evangelism and Revival

THE Book of Proverbs has much to teach us concerning wisdom; it opens with a description of a wise man, it closes by summarising the virtues of a wise woman. The book contains thirty-one chapters, in each of which wisdom is mentioned, either as a noun, depicting Christ—"Who of God is made unto us wisdom"—or as an adjective, accompanying instruction and precept for old and young alike. There is a pregnant verse in chapter eleven singularly appropriate to the subject of personal evangelism—"he that winneth souls is wise." The margin of some Bibles suggests another rendering of this precept—"he is wise that winneth souls," both renderings being significant, for in no sphere of personal service is wisdom more necessary than in seeking out a neighbour-soul to present the claims of the Saviour; while the sure promise of reward for soul-winning is an uplifting one, as in Daniel 12, 3, "they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." Someone, was it Duncan Matheson during the Revival of 1859? has turned this precept into verse:—

"Souls are perishing around thee, save, save one.
It may be thy crown of glory, save, save one.
Like the stars shall shine for ever
Those who faithfully endeavour
Dying sinners to deliver—
Save, save one."

A cloud of witnesses may be summoned to give evidence concerning the duty and privilege of personal witness for Christ. It is not service restricted to ordination, or to any one church or class of individuals. "Do the work of an evangelist" is as binding upon every man and woman, and child as well, for the personal testimony of many a child has brought a parent to Christ, as it is upon those specially set apart for the ministry. This precept is of peculiar and urgent importance in these days when a social gospel which is not the Gospel is being preached from many pulpits, and the time seems to have arrived "when they will not endure sound doctrine but after their own lusts shall heap to themselves teachers having itching ears." Secularised pulpits and empty churches call for return to the practice of the early Church, when each disciple became a disciple-maker.

It is possible that a more wide-spread spiritual Revival waits for a revival of personal sanctification and witness to the saving power of Christ. Judgment must begin at the House of God, not the cathedral or the church building, but in the hearts of those who form the Church which is the Body of Christ. It has begun

already, there is abundant evidence of this, but we need to be careful to distinguish between the crowded assembly, temporarily swayed by easily-stirred emotions, and the still small voice of the Spirit of God in the hearts of individuals leading to sanctification and begetting a passion for souls. It is easy to witness to the crowd, it is more difficult to testify to a neighbour. The one judges the intellect and only requires a certain amount of self-possession and assurance, the other judges conduct and the heart. It requires the filling of the Holy Spirit, as in the case of Peter at Jerusalem, to justify the impression conveyed by the words "they took knowledge of him that he had been with Jesus."

Those still with us who participated in the Revival of 1859, can testify that before it became wide-spread there was a great breaking-down, or shall we say breaking-up, on the part of professing Christians. In the enquiry room, as in the prayer meeting, Christians were to be found pleading with God on account of sins of commission as well as on account of sins of omission—their failure to be witnesses for Christ, to do the work of an evangelist. It is to the worldly state of the Church, to the carnal rather than the spiritual walk, to the consequent silence of Christians concerning Our Lord and His claim upon their neighbour that our prayers for Revival need to be directed; and when hearts are ready and waiting to receive the breath of the Spirit of God, multitudes may be turned into evangelists, soul-winners, witness-bearers, and the Revival will spread from the individual to the multitude. In this hopeful anticipation let us enter upon the forthcoming "Week of Witness" (*see* pages 31—36), the issues from which can be made fruitful alike to individuals and to the Church universal.

H. M. G.

Common Prayer.

Faith is the substance of things asked for;
The evidence of things not seen.

"Our prayer is unto Thee, O Lord, in an acceptable time."

THANKSGIVING—

For the awakening of Churches and Christians alike to the need and urgency of personal evangelism.

For widening realisation that only a new manifestation of the power of God the Holy Spirit can enable the Church to fulfil and complete its commission in the world of unbelief.

LET US PRAY—

For the 76th Anniversary on May 30th: the Chairman, Speakers, and all arrangements.

That the 77th financial year now commenced may realise unexpected aid to the funds of the Alliance, enabling the Council to proceed with important extension of influence.

For the "Week of Witness," June 4th—10th: that hearts may be stirred to become soul-winners, and all the proposals prove the blessing and power of God unto Salvation.

For the forthcoming deputation to Italy.

For all Agents of the Alliance at home and abroad; and for those who guide its operations at Headquarters.

Notes.

76th Anniversary Meetings.—On various grounds it has been decided to avoid this year the crowded dates in the first half of the month of May, and Tuesday, May 30th, at 3 and 7 p.m., has been fixed by the Council for the 76th Annual Meetings of the Alliance. They will take place at the Central Hall, Westminster. The occasion is already assured as one which will be full of interest. In the afternoon the Chair will be taken by the Rt. Hon. Sir Arthur Griffith-Boscawen, P.C., M.P., Minister for Agriculture and Fisheries, and the Speakers will include the Revs. R. C. Gillie, W. Y. Fullerton, and the General Secretary. We also have the promised presence, D.V., of our beloved friend Prebendary Webb-Peploe, who will take part. The Evening meeting will be devoted to the subject of spiritual Revival, which has figured prominently in the work of the Alliance during the past twelve months, and will also voice the coming "Week of Witness," directed to personal evangelism. An exceptionally strong platform has been secured. Dr. Douglas Adam will preside, and the Speakers will include the Rev. Samuel Chadwick, President of the National Council of the Evangelical Free Churches, and Rev. A. Douglas Brown. No tickets will be issued for either of these meetings. We hope our friends everywhere will help to assure large attendances and inspiring gatherings by noting the date and being present.

The statutory Ordinary General Meeting of Members of the Alliance only, for the transaction of formal business only, under our Articles of Incorporation, will take place at the registered offices, 19, Russell Square, W.C.1., on Thursday, May 25th at 2.15 p.m., to receive the accounts and balance-sheet for the year ending March 31st, 1922, and the reports of the Executive Council and Auditors; to elect the honorary officers and the General and Executive Councils; to appoint the Auditors for the ensuing year and to fix their remuneration; and to transact any other ordinary business of the Association.

Congratulations.—On another page we have referred to the Liverpool meetings of the National Council of the Evangelical Free Churches at which the Rev. R. C. Gillie handed over the Presidency to Rev. Samuel Chadwick, closing a brilliant year of Office during which he has visited no less than fifty centres of Free Church activity in various parts of England. All this has been additional to duties attaching to his ministry at Marylebone Presbyterian Church, and the Hon. Secretaryship of the World's Evangelical Alliance. We can and do thank God for the gift to His Church of one so richly endowed, and withal so courageous and devoted in setting forth the Truth, and leading in the direction of "the things which are honest, pure, and of good report." Few, perhaps, are aware how much all that is best in Christian Reunion proposals owes to Mr. Gillie. His handling of the subject at the Liverpool meetings referred to helped to keep open doors which if closed will carry us back to days of division, and even enmity, which we all hope may not return.

Our readers everywhere will wish to join us in offering to Mr. Gillie warm congratulations on the decision of Durham University to confer upon him the honorary Degree of D.C.L. (Doctor of Civil Laws), an honour of which the Executive Council of the Alliance have already taken notice by special Resolution as follows:—

"Resolved that this Council has heard with affectionate interest that Durham University is about to confer the honorary D.C.L. upon the Rev. R. C. Gillie, one of the Hon. Secretaries of the World's Evangelical Alliance. They unanimously commend the decision and offer him their warm congratulations upon his being the recipient of this well-merited honour."

The "Week of Witness."—Elsewhere in this issue we include the influentially signed invitation to observe the week commencing Whit-Sunday, June 4th as a "Week of Witness," devoted to personal evangelism. Supplementary to the signed invitation some hints and suggestions are added. We hope the whole scheme will have the careful reading and consideration of each reader of this magazine. Both tact and wisdom will be necessary in carrying out the aims and suggestions represented by the "Week of Witness," and too great emphasis cannot be placed upon the necessity for the atmosphere and practice of Prayer for the power and wisdom to speak to a neighbour soul upon the most important question a human being can be called upon to answer—"What shall it profit a man if he gain the whole world and lose his own soul?" The joy of leading a soul to Christ is one which will last into eternity, for we love to think of heaven as a place, not only of recognition, but of reminiscence.

It will be a pleasure to send additional copies of the "Week of Witness" invitation and supplementary leaflet to any who may apply for them.

"Creative Christianity."—Messrs. Hodder & Stoughton, Ltd., the publishers of this volume, inform us that its circulation has met their expectations, despite heavy costs of production, and a consequent published price of 5s. net. Recent orders have included colonial and foreign applications, an order for six copies coming from

Adelaide, South Australia. The copies remaining are limited in number, and the volume cannot be reprinted. It will be well if those who desire a copy, which is of permanent value, will send in their order early. Any Member or Subscriber of the Alliance can obtain a copy, *if ordered direct from headquarters only*, and not through a bookseller, at the reduced price of 3s., or 3s. 6d. post free. We hope this special offer will enable many who have the maintenance of Fundamental Truths at heart to avail themselves of a volume of standard interest and value.

Deputation to Italy.—A deputation from the Council consisting of Sir Andrew Wingate, K.C.I.E., Rev. R. C. Gillie, and the General Secretary, are visiting Italy during April for meetings under arrangement in Naples, Florence, Rome, and possibly other centres. Sir Andrew is already on the Continent, and Mr. Gillie and Mr. Gooch leave London on Easter Monday. We ask the prayers of our readers that this deputation may fulfil its object, not only to carry to the Italian Churches the warm greetings of British Christians, but to re-establish the interests of the World's Evangelical Alliance in Italy, and generally to promote its aims and objects. The deputation will be absent until the end of April. The Council have also accepted the invitation of H.H. Prince Bernadotte to send a delegate to the all-Scandinavia Conference of the Evangelical Alliance at Stockholm, May 19-21 next, the Rev. J. Chalmers Lyon being the British representative.

From our Mail Bag—If a special page of EVANGELICAL CHRISTENDOM was devoted to correspondence from our mail bag, we might place before its readers a variety of interesting letters on widely differing subjects, and from widely separated centres. We quote two letters recently received, affording much encouragement, the one for its spontaneous appreciation of this magazine, the other for its evidence that the spirit which prompted the widow's mite lives to-day, and will have the Master's equal commendation and reward:—

From Bournemouth.

"February 11th, 1922.

"Dear Mr. Gooch,

"I must send just a line to express my admiration of the current EVANGELICAL CHRISTENDOM. Every page is good, and the Editorials, especially the signed one at the beginning, but also the Notes and Reunion Notes and World Mission Notes are deeply interesting and full of the very spirit that is needed among us. I have rarely been so impressed by a magazine.

"Yours sincerely.

From Saltburn-on-Sea.

"Dear Mr. Gooch, "2/2/22.

"The principles and Magazine of the Evangelical Alliance are precious to me, and it will be a hard thing not to be able to support the one nor receive the other.

"I have had to retire, for physical reasons, from the ministry of my last church, after fully 25 years, and that was a wrench. I have no allowance or pension or bank-book, so it will not be strange if the enclosed 5s. is my last wee subscription to the funds of the very excellent Evangelical Alliance.

"Still, while life and powers are given me, it will be something to me to share in the good work by prayer for the Alliance and its workers. In my 73rd year I do not expect to be long spared here, but my interest in the work is not waning but waxing, praise God!

"The Lord has been exceeding kind to me, and so patient with me. That is just like Him, but I am so wayward and so unworthy.

"My salary was never more than £135, only raised to £160 the last two years, ending last October. Rent, rates and everything had to be paid out of my salary. Of course, it was not sufficient to keep us the last seven years, but God saw to all our needs in very wonderful ways—and so He will always.

"God bless you, the Alliance, and the Magazine, always and abundantly.

"Cordially yours in the very finest fellowship."

Missionary Reunions.—The monthly Missionary Reunions at the Alliance House continue to grow in interest. We have been fortunate in the programme of Speakers and subjects for the present session. The work of the London Missionary Society was represented on December 15th last by the Rev. H. Elvet Lewis, M.A., recently returned from Madagascar as a deputation from that Society to the Churches of Madagascar. Mr. Elvet Lewis's story of early days of Christianity in Madagascar and the great advances made in recent years was listened to with deep attention. He described Madagascar as a field "white unto harvest," and a country where the Churches on any Sunday morning are filled with eager worshippers anxious to hear the Gospel. Speaking of his visit to the leper colony Mr. Elvet Lewis mentioned the touching words of a dying leper, "When you are far away I ask you to pray that Jesus Christ may not delay His coming."

On February 16th the General Secretary gave "A Talk on Missions and the World's Children," illustrated by lantern pictures, some of which were taken with his own camera. Mr. Gooch referred in the course of his remarks to the dangers arising from the spread of proletarian Sunday schools and the atheistic teaching given in them, which it had been difficult to trace, but was now receiving attention by several bodies, including the Alliance. The fellowship of the various Bible and Missionary Societies in these monthly reunions, and the fellowship of the Alliance with the work of all other Societies was warmly acknowledged by Mr. Gooch, who mentioned that some of the slides he exhibited had been specially lent for the occasion by the Church Missionary Society and the London Missionary Society.

On March 9th a reception was arranged to Pastor Reuben Saillens, the drawing-rooms being filled with an appreciative audience called together at short notice owing to Pastor Saillens having to return to Paris earlier than he expected. The Pastor said that suffering and heroism on the battlefield had bound England and France together with a sacred tie, which he hoped nothing would ever loose. The small band of Protestants in France owed much to England. They could never have succeeded so rapidly had it not been for England's constant support in funds and sacred literature.

After the War, a spiritual quickening was hoped for and prayed for in France, but, alas, the country was seized by the revenge of flesh and the lust of pleasure. Only recently had a reaction set in. It was with mixed feelings that he saw "a sort of revival" manifesting itself in the Roman Catholic Church. A great work is waiting to be done in France. There are over one and a-half million homes desolated by the ravages of war, and there are many who have lost all hope of an active, happy life.

Pastor Saillens then described his work in Paris, and how he had organised a Church with over 800 converted Catholics in its congregation. But, after having witnessed the Welsh Revival, and lectured on it for some time, he felt a call to Evangelism, and he had been travelling from country to country ever since, preaching the undefiled and simple teachings of Christ. After speaking of the Conventions he held yearly in Switzerland, Pastor Saillens stated that it had been his am[illegible] form a college of tra[illegible] the English Bible[illegible] started its car[illegible] eight men stu[illegible] follow lines s[illegible] somewhat dul[illegible] Bible-training[illegible] a student with[illegible] gence would h[illegible] an evangelist; [illegible] would be sent [illegible] his students w[illegible] Although Fra[illegible] preachers of C[illegible] go. Had not [illegible] inspired those [illegible]

Finance and the Future.—April 1st marks the opening of the 77th financial year of the Alliance. At the moment of writing it is not possible to say whether the year which closes on March 31st will evidence a deficit in the total receipts and expenditure, but it must inevitably record a considerable drop in subscriptions and donations, partly due to the failure of many to send in their gifts before the date mentioned, still more so to the conditions prevailing everywhere, creating financial stringency; also the Alliance has again suffered serious loss of income through the home-call during the past year of generous friends, whose places it is difficult if not impossible to fill. A letter received during the past few days, enclosing a welcome gift to the funds of the Alliance, mentioned the deep regret of the writer that the Alliance should be in need, as she always thought its work was supported by wealthy friends and was not in need of funds! May we take this opportunity to state that the Alliance is not maintained either by endowments or the gifts of "wealthy friends," nor do we remember any time in its history when the Council were independent of the generous and regular gifts of its Members and Subscribers. We use the word "generous" as applying to smaller as well as larger gifts, for 5s. is a generous gift to some, while £50 in proportion to income or prosperity would need to be mentioned as a generous gift from others. All thanks to those who during the past year have forwarded contributions, in some cases increased contributions, in full knowledge of the urgent needs of the Council and appreciation of the world influence and work of the Alliance. We scarcely know what to add concerning those, and they are [illegible] not a few, who receive this magazine and other [illegible] communications [illegible] its special re- [illegible] age. At least [illegible] o subscribe, or [illegible] heir unwilling- [illegible] uture is in the [illegible] the good work [illegible] rs, but we must [illegible] the responsi- [illegible] ber the head- [illegible] Prayers.

Will Memb[illegible] for the next two months?:—

Thursday, April 13th (not 20th), Reception to Sig. Pastor E. Tron (Waldensian Church Missions), and to take leave of the deputation from the Alliance to Italy. Chairman: Rev. R. C. Gillie.

Thursday, May 18th, Rev. W. Y. Fullerton, on "A Romance of Grace: the Story of Pitcairn Island."

[illegible] Mascher.—[illegible] et that Pastor [illegible] rector of the [illegible] w taken over by the Baptist Missionary Society), and a leader among the German Baptists, a man greatly beloved, has been called home at the comparatively early age of 57. He was a son-in-law of Rev. W. Fuller Gooch, and brother-in-law of the General Secretary of the World's Evangelical Alliance. Pastor Mascher was the embodiment of the Evangelical Alliance, not only in his firm hold upon Truth allied to Love, but in the spirit with which he associated with all who are true

followers of Christ. The Blankenburg (Thuringia) Conference, annually held under the auspices of the German Evangelical Alliance, owed much to his wisdom and organising powers, and in the absence of the President, Baron von Thassemier, Pastor Mascher usually occupied the Chair. Pastor Mascher rejoiced in living a life of faith in God; he trusted God about the smallest details of life. On a visit to England in the interests of his mission work, then at Dresden (where he fought a notable battle for religious liberty, and the rights of local Baptists to worship God in their own building and according to their conscience), he found his wife, Rachel Mascher (*née* Gooch), a union formed and blessed by God.

In one of the rooms of the Mildmay Mission to the Jews' premises in London, Pastor Mascher lighted upon a Bible which he opened and found written in the early pages the words, "The first question God asked man was Adam, where art thou, and the second, where is thy brother." These words made a deep impression upon him. Soon after he discovered the owner of the Bible and thereby discovered the lady who was to be his future wife, and who is left to mourn his loss, but to seek to extend yet more widely in Germany Christian love and service which their home represented, concerning which a friend writes, "What Brother and Sister Mascher have been to heathen Missions and to the Evangelical Churches in Germany eternity alone will reveal.

The Dowager Lady Tankerville.—We record with deep regret also the passing to her sure reward in heaven of the Dowager Lady Tankerville, on the 15th February, the funeral taking place in the family burying ground at Chillingham, Northumberland. Lady Tankerville was associated with many Missions and Societies, her one aim being to help forward the work of God in Christ in its varied aspects. She was a warm friend of the Evangelical Alliance, together with her close friend and companion Miss Elout. At Lady Tankerville's lovely home at Bidborough, until she removed to Tunbridge Wells, several Alliance meetings were arranged, addressed by Prince Lowe, Mr. Adam Fodin, the General Secretary and others. Such lives are indeed a loss to earth, but they are now with Christ, which is far better.

A Spontaneous and Welcome Letter received March 25th, 1922:

"Dear Friend,

The Identity of Christ.

By D. M. Panton, B.A.

Of all Our Lord's questions the most soul-revealing, the most critically essential to the Christian Creed, of all questions the one which most lays bare the questioned soul, and is the eternal touchstone between the regenerate and the unregenerate, is the question He puts on His own identity. For He puts it thus: "*Who* do men say that I the *Son of man*—I *am* the Son of man; I am not asking for information: I am probing the souls of men to lay bare their most secret composition, and their eternal destiny" (Matt. xvi., 13). Most remarkably, also, Jesus does not ask—"*What* do men say that I am? What do they say about My character, My conduct, My influence?" He asks a question infinitely more challenging and critical—"*Who* do men say that I am? From what world? Out of what birth?" In the whole range of possible catechism of the souls of men, no question more infallibly forces a decisive soul-confession: underneath all creed, underneath all ritual, underneath all fellowship, underneath all destiny lies this soul-cleaving query of Christ.

Now the answers of the world, as recorded by the disciples, reveal a truth that startles beyond all expression. The judgment of His contemporaries put our Lord on a pedestal the sublimity of which, among men, could not be higher. "Some say, JOHN THE BAPTIST;" because such miracles as Our Lord did (they thought) could only be a product of resurrection—"*therefore* do these powers work in Him" (Matt. xiv., 2); "some, ELIJAH;" for all Israel was expecting, and rightly expecting, the Prophet who had never died; "and others, JEREMIAH"; who was looked for as a forerunner of the Messiah, and who (tradition said) would rediscover the Ark which he was supposed to have hidden on Mount Nebo; "or ONE OF THE PROPHETS"; reincarnate, or else risen from the dead. Now if we put together this answer and the men who made it, the revelation is astounding. So gracious, so holy, so miraculous (said those who knew Him best, and who watched Him closest) is Jesus, that He can only come from the ranks of God's supreme Prophets: *Yet these were the men who murdered Him.* They found it difficult—such was the beauty of His character and the miracle of His life—to find men noble enough with whom to identify Him; they knew of none such in their own generation: yet so completely did this answer betray no life, it laid bare souls so absolutely dead, that they who thus praised Jesus became guilty, as identical souls are equally capable to-day, of the blackest sin even Hell can commit—Deicide. The answer that Christ revealed God, as the world's supreme prophets have done, in difference of degree, but with no distinction of kind, is the answer of His murderers.*

Our Lord again puts the vital question: "But who say *ye*—for another man's faith can no more save Me than his unbelief can damn me—that I am?" The remarkable dilemma in which the Apostles were put, exactly as we are, and as every human soul is, to whom this Divine challenge comes, is now forced home by the Lord Himself upon every human soul. Jesus had so drawn out the judgment of the world upon Himself that the Apostles fully realise—as we do—that the weight of the world's authority is against them; they fully realise that they must either advance infinitely beyond the world in their estimate of Christ, or else go back into the world, and share both its estimate and its doom;† and they fully realise that the two estimates do not differ in degree, but in kind. More remarkable still, Our Lord Himself was put in exactly the same dilemma. Jesus knew that what He had to say about Himself would cost Him His life; He knew it would grievously stumble the world for all time; He knew—none better—that every idle word, every untrue word, the soul must report to God; He knew also that if *this* word were untrue, it is not only untrue, but blasphemy: nevertheless He never shrinks from His tremendous assertions, He never falters, He never withdraws: He spoke and He died. For it is certain that His death arose over His identity. "Art Thou the Christ," Caiaphas asked, "the Son of the Blessed?" (Mark xiv., 61). So long as the issue was one of false accusation, Jesus is silent; but the moment a great truth hangs in the balances, on which the world's destiny turns, He speaks. "I AM." And the high priest rent his clothes, and saith, "Ye have heard the blasphemy; and they all condemned Him to be worthy of death."

What worlds on worlds hung in the balances, waiting for the answer of the Apostles! As Peter spoke for the Church of Christ all down the ages,

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* Modernism says: "If we believe that every human soul reveals, reproduces, incarnates God to some extent; if we believe that in the great ethical teachers of mankind the great religious personalities, God is more fully revealed than in other men; . . . then it becomes possible to believe that in one Man the self-revelation of God has been signal, supreme, unique."—Dr. H. RASHDALL, *Modern Churchman*, September, 1921.)

† English Modernism says: "The Continental Modernist movement has proceed with extraordinary rapidity from criticism to scepticism, and from membership in the Roman Church to a position in which it is outside every Christian Communion."—(H. D. A. MAJOR, *Hibbert Journal*, January, 1922.)

so he would have been silent for the Church of all time: no Church would ever have existed had the sample believer now failed. "And Simon Peter answered and said, Thou art the CHRIST, the SON OF THE LIVING GOD;" not, we *say* Thou art—that is opinion; but, Thou *art*—that is conviction.* This is exactly the answer which the world has never given, and never will give; it is the watershed which divides the Church from the world: it is the whole Christian Creed packed into a single sentence, as in the acorn is the oak: it is an answer which ultimately cost Peter his life, and every martyr since. For here is a most remarkable phenomenon. The Church of God, consisting of millions of regenerate souls all down the ages, gives, and has always given, only one answer—Peter's; all the rest of the world, with a babel of response, has never been able to give a unanimous reply: if Jesus is not the Son of God, there ought to be no difficulty in deciding Who and What He is: why is it thus impossible for the world to catalogue Him? Because they do *not* know Who He is. The world's estimate never soars higher than the table-land of a mighty Prophet; the Church's estimate never falls below the regions of Deity. And the ethical issues involved are enormous beyond calculation. "Dr. Horton," a man once said to him, "I cannot believe that a man who died eighteen hundred years ago could put away my sin." "Nor can I," Dr. Horton replied; "but I can and do believe that the Son of God did." Who is the Son of Man? Jesus asks! The Son of God, the Apostles reply: for of the humanity there is no dispute; and of the Deity there can be no debate. No shoulders but Immanuel's could bear the sin-load of an entire world.†

We now reach Our Lord's own decision. This is the only creed that has ever been submitted to Christ in person; what then is His judgment of it? On the world's estimate, flattering though it was, He utters never a word: all beatitude, all regeneration, all revelation, He instantly lodges in the answer which the world has never given, and which the Church has never abandoned.‡ "BLESSED art thou"—not merely an expression of praise, but an assurance of deliverance from the Curse—"Simon bar Jonah"—Son of the Dove, regenerate soul—"for flesh and blood never revealed it unto thee, but My Father which is in heaven." So transcendently is the Christian confession truth that (Our Lord says) no human brain conceived it, no human logic inferred it, no human tongue taught it, but only God can reveal it. The revelation is overwhelming. It brings us all to the foot of the Cross. No brilliance of intellect, no penetration of science, no ripeness of scholarship, will ever show us who Christ is, but only God Himself. The Son of God, immediately He is confessed, as immediately confesses the Sons of God; the saving creed instantly brings to light, for the first time in the Bible, that wonderful word, the "Church." The Church sprang from the mouth of Our Lord the moment the Divine Creed had left the mouth of Peter. "Thou art Peter"—a living stone, a splinter of the Rock, a sample of the whole spiritual Temple which, like the Temple of old, will rise on Rock; "and on this Rock I will *build*"—for the Church is no scattered multitude of isolated souls, but a compacted body of limbs alive, living stones shaped and adjusted and mortared into one another, and into Christ; it is an organism, not an organisation, resting on the God-man, and as immortal and imperishable as the Rock on which it rests—"MY CHURCH." The Lord reveals exactly what the Church is in a lightning flash: the Bar-Jonas—irrespective of name or group—in all ages and of all ranks, unsevered by race or class or blood—are the holy, catholic, apostolic Church of Christ. For no sooner does the soul discover Christ than Christ discovers the soul: on the confession, "Thou art CHRIST, follows, like lightning," "Thou art PETER." Jesus renames when He recreates; for the character unstable as water Christ can change into granite. So critically important is this answer that Our Lord singles it out as the one test of all beatitude; blessedness consists, not in birth, or rank, or wealth, or learning, or culture, or genius, but in knowing who Christ is: for "whosoever believeth that Jesus is *the Christ* IS BORN OF GOD" (1. John vi.) and "whosoever shall confess that Jesus is *the Son of God*, GOD DWELLETH IN HIM, AND HE IS GOD" (1. John iv., 15). The moment the saving confession escapes our lips, Christ wakes in our soul: the new man springs from the grave of his old life; and out of the fisherman leaps the Apostle.

But a still more golden dawn lies beyond. "Have the gates of death been revealed unto thee? or hast thou seen the gates of the shadow of death?" (Job XXXVIII., 17). The Apostles have long gone down into that yawning abyss, the engulfing place of the countless millions, never satisfied, never full; may not the Church itself finally perish, all engulfed, and all imprisoned beyond release? "Upon this rock," Jesus answers, "I will build My Church; AND THE GATES OF HADES"—either engulfing or imprisoning—

* It is certain that the judgment of Caiaphas, and from the sentence of the Sanhedrin (Mark xiv., 61), that in the eyes of the Jews this utterance placed Our Lord in Deity. "THOU MAKEST THYSELF GOD" (John x., 33). To the Jew it was blasphemy: to the world it is superstition: to the Christian it is life.

† Modernism says: "For St. Paul, who seems to have believed in an ideal man or Messiah, stored away in the heavens, to be manifested in due season on earth, the conception [of pre-existence] was a natural, almost unconscious, inference from his belief that Jesus was Messiah. *These categories have no obvious relevance to knowledge and thought to-day.*"—(Dr. BETHUNE-BAKER, *Modern Churchmen*, September, 1921.)

‡ Modernism says: "The Unitarians ought to find an honoured place within the Catholic Church of the future."—(Mr. H. D. A. MAJOR, *Hibbert Journal*, January, 1922).

§ Modernism says: "The saving faith, which is central in St. Paul's teaching, is not a belief in historical or other statements, but a perfect trust in God, which bears fruit in conduct."—(CANON GLAZEBROOK. *Modern Churchmen*, October, 1921.) Our Lord replies: "Except ye believe that I AM HE, ye shall die in your sins." (John viii., 24)

"SHALL NOT PREVAIL AGAINST IT." Empires rot and die: the Church, never; she attends the funeral of her every enemy, for she constantly springs afresh from the regenerating hand of God, and beyond the shadows, she will be where none is missing, as imperishable for ever as she is imperishable now. The Rock that rose out of death shall lift the entire Church built upon that Rock. "Are you sinking?" a clergyman once asked beside a sick-bed. Getting no reply, he stooped closer, and said again, "Are you sinking?" Gathering all her strength, as she gazed intently into his face, the dying saint lifted herself, and said: "Sir, did you ever hear of a saint of God sinking through a rock? No, I am not sinking; I am on THE ROCK."

Christian Ideals in National Education and Family Life*

By the Ven. Archdeacon Joynt, M.A.

I DO not think it is wrong to say that the subjects of our prayers to-day, Families, Schools, Colleges and the Young, if not the most important of all the subjects on the programme for this Week of Prayer, are certainly amongst the most urgent of the topics that we desire in our humble, trustful way to bring before God. For it is quite obvious that there is an immense amount of need here for interceding prayer when we think that these subjects for intercession belong to that formative work of the Christian Church, which is so absolutely essential if it is to be on Christian lines; for the whole future life of the nation is bound up in the School, the College, and the Home.

The note that I would like to strike is one of encouragement, as we contemplate these three departments of our national Christian life. I think it will do us no harm to respond to such appeals as in the providence of God are sounding in our ears this morning from the Abbey bells, and to lift up our hearts in thankfulness to Him for what is being done in those directions specially before us now. For example, somebody in prayer just now alluded to the great work of the Student Christian Movement. I happen to be in contact with one or two workers in that world-wide organisation, and I can never cease to thank God that in His wisdom He set that Movement in motion, now a good many years ago. It is a wonderful thing, if you really think about it, that in practically all the leading Colleges of the world there are banded together for prayer and study of the Bible little companies of men and women who are in constant touch with God through His Word, and through the Throne of Grace, on behalf of the educated, or being educated, young life of the Church. So will you often thank God for that movement. I am not saying that it is a perfect movement. No human movement is. I am not saying that there is not possibly the danger—I am not saying there is, but there may be the danger—of extra emphasis—I won't say over-emphasis—being laid upon the social side of the Church; and there is an impatience possibly of *dogma*, as it is called—a word I have never seen accurately defined. As I understand it, Christian dogma is derived from a word which suggests human thought or Divine thought, and if Christian dogma is truly Christian it will express in brief form what is the mind of God. But I want to point out that there is an impatience of dogma, and there may be also an impatience with regard to the old, well-established ways in which the Church has done her work in the past, and is doing it where it is being best done at present. But, even so, there is great ground for thanksgiving, and that thanksgiving will take definite form, if you think of some such movements as I happen to know are at work in that part of the country with which I am specially connected just now. There is going on in one of our Surrey towns—you need not ask where it is—during this week a great evangelistic mission, conducted not by old venerable persons with long grey beards, or with white hair or no hair at all, but conducted by twenty young men from one of our Universities. There they are permitted by authority to preach in the churches, to speak in the streets, and to address young people and old people in schools. I heard from one of the clergy of that very place only the night before last, that an extraordinary work was being done that would gladden the heart of any true follower of our Lord and Saviour Jesus Christ.

Then, when we come to our Day Schools, we must never forget that a large number of Day School masters and mistresses are definitely and profoundly Christian. They have been trained in Training Colleges, many of them, not all of them—would to God I could say all, or the greater proportion of them—but great numbers of those men and women, placed in positions of extraordinary opportunity and influence, have been trained in Colleges, and have breathed in those Colleges, as the daily experience of their life, an atmosphere of Christian worship and hope, and the presence and power of our blessed Saviour Himself. Thank God for these things.

The Christian has no right to be a pessimist—he cannot be. In so far as he is a pessimist he is not Christian; and in so far as he is an optimist he has some Christian hope and confidence in his heart.

With regard to the family, of course the family is exposed at this time to very great perils indeed; perils of pleasure, and drink, and in many other directions. But, on the other hand, as I, as a shepherd of souls till quite recently, go in and out

*Address delivered at the Central Hall, Westminster, during the Universal Week of Prayer, 1910.

of people's houses, and visit from door to door, I am astonished and gladdened by the fact that in multitudes of homes where you would hardly think it could be done, day by day—at one time of the day, not always in the morning or the evening, at some time of the day, either the mother, or the father, or both, gather the children together for prayer. I admit that the atmosphere of families in multitudes of cases, especially amongst those who ought to know better, is spiritually deplorable. I think one of the things we shall do well to pray for, is that those who profess and call themselves Christians would manifest Christ in their life, that is to say, that they would show what a glad, holy, happy, glorious thing it is to be a Christian, and that they would encourage their children from their earliest days not merely to go to the house of God, but to love to go. I will never forget an incident that occurred a good many years ago now. A great big boy in the fifth form of one of our Public Schools had during the holidays—he was in a very beautiful home—done something wrong on Sunday afternoon. He had displeased his father, and, as the punishment inflicted upon him, the father said, with a stern voice, "You are not going to church to-night!" That boy slunk away with a sense of shame, feeling that he had incurred a real penalty for his wrong-doing. I do not know whether that is the kind of castigation that would create deep sorrow in many boys' hearts; but there was an instance of family life being so beautiful and attractive, and of the church being so frequented, not so much as a matter of course, but as a matter of privilege, that the worst punishment that boy could receive was to be told he could not go to church that Sunday evening. Will you thank God for the homes there are of that sort? There are perhaps more of these homes than many of us are ready to admit, though they are all too few.

With regard to worship in the home, I think one of the great needs—I do not know whether the World's Evangelical Alliance can supply it or not—is a small, compact volume of Family Prayers, to help families of the humbler sort, or the more educated class in their family worship. It ought to be simple and devout, and if a man could be raised up to compile such a book as that, I believe there would be an enormous increase in the habit of family worship in humble homes; because it is not all of us who have the gift of extempore prayer.

And then concerning our Sunday Schools. Amongst the heroes of Heaven I believe will be the Sunday School teachers of England. Their patience, their perseverance, their unselfishness, their devotion—I do not think any words are too high to describe it. But even Sunday Schools are not perfect. I think there are four weaknesses of the Sunday School that want to be repaired. First of all, there is the incompetent teaching, because the best in our churches are not in the Sunday School. In how many Sunday Schools will you find churchwardens teaching? Not many, I am afraid. In how many Sunday Schools will you find that they have the leading members of the congregation, the best intellects, the best socially-endowed persons in the congregation? I am afraid, not many. Perhaps I have had as happy an experience in Sunday Schools as anybody in this hall. No man ever had, perhaps, more faithful colleagues in that blessed work than I have been associated with. But, speaking generally, the best of the church is not in the Sunday School.

The second thing is, I think, the irreverent conditions that prevail in many schools. Some of us like to *kneel* before God in prayer, as taught in our childhood, but in many schools that is not practised. Some of us are deeply affected by the attitude of our bodies, because the attitude of our bodies helps the attitude of our souls. But irreverent conditions in many Sunday Schools make it impossible for anybody who wants devotional helps of that sort.

The third thing is inadequate equipment. It would break your heart to go into some of the poorer schools in the more crowded London parishes on the other side of the river, and to note the inadequate equipment there.

Then, there is one deep mark of failure on the whole Sunday School system, and that is, that the school is regarded as an end instead of being regarded as a means. What I plead for every time I have the opportunity is that the Sunday School teacher should realise that the Sunday School is not a *cul-de-sac*, but the doorway into the Church of God, and that there should be ever brought before the mind of the child this thought: "You are here to be grounded in Christian truth, to be led on to that moment of decision for Christ, which will usher you into the great privileges of Church membership and Church worship." That is something to aim at.

There are, no doubt, many Sunday School teachers here, and I would say this word of encouragement to you. I was told last October, on the Sunday before the Church Congress, this story by a very distinguished Churchman staying in the house where I myself happened to be a guest. His name is a household word in the Church of England. He said: "I was once a Sunday School boy, and four of the boys of the Sunday School class that I belonged to have been ordained, and have passed the level of the priesthood, and reached what is supposed to be the next stage of ecclesiastical arrangement; and I myself was the fifth." I said to him, "What kind of a genius had you for your Sunday School teacher?" He replied, "He was a working man—a workman with a keen intelligence that he developed and cultivated, and he laboured to teach and influence his boys." And that was the result. So be of good cheer. Let there be cheer in your hearts, corresponding to the music of the Abbey bells; for in these departments before us to-day there is much cause for thanksgiving, and there is also immense need for constant and unwearying intercession.

always, the Cross will be a stumbling block. It runs counter to the prejudices and intellectualising spirit of man. "How can the Cross save?" asks the man who believes that by works man can be freed from sin. "How can the Cross save?" asks the intellectualist who insists that unless he can reduce to logical syllogisms all his thinking he cannot accept as true what is to him foolishness. We must be prepared to bear the scorn of the worldly and the contempt of the wise of this world, but that is the price the Lord Himself paid for revealing the Father to men. He traced the history of the word Evangelical, which originally meant the message of the Bible as a proclamation of salvation through personal knowledge of the redeeming work of Christ by faith, as opposed to salvation through the Church and its ministers. He saw no other means of winning men to the Church of Christ than by preaching the Gospel of sin, as sin against God and salvation from sin through the death of Christ. Wherever the New Testament is opened, that will be found at the centre. All the great Evangelical leaders were men mighty in the Scriptures, and it is the duty of all who wish to do their duty by God to make themselves acquainted with the teaching of the Bible on the great fundamentals of the Faith. Everything else is of secondary importance in the equipment of the minister of the Gospel, who, if he is to discharge his duty, must be prepared to proclaim a full salvation and the doctrine of assurance—the witness of the Spirit in the hearts of men. The Confessional had attraction because men who fought with sin, wished to have authoritatively declared the divine absolution. They wished assurance, and found it in the absolution of the Priest. One of the main causes of the spread of the teaching of sacerdotal confession is the absence of emphasis on the divine absolution, which God gives the sinner who seeks it from Him. Evangelicalism must go back to the apostolic inspiration, and not be afraid to bear testimony to the fact of conversion, and the divine assurance given to the sin freed by the witness of the Spirit. He asked his hearers to take stock of their work, and to see how many sinners had been brought to Christ by their preaching during the past year. We have deliberately given these three proofs of a movement in the Churches. When Anglo-Catholics, Free Churchmen and Evangelical Churchmen all are proclaiming the need of Evangelism there is hope that we shall receive power from on high to go forward, and possess the world that lies at our door, for which Christ died.

What is the Moral state of England?

Canon Peter Green, of Manchester, has written a disturbing article. We know that drunkenness has decreased, and that serious crimes of some classes have declined in Great Britnin since the war. New crimes have come into being, and it is a fact that the war was responsible for the death of many recidivist criminals—*i.e.*, men whose lives were largely spent in visits from and return to our prisons. This does not mean that we are morally on the up-grade. He bases his outlook on the fact that as a man thinketh in his heart so is he. "What a man is thinking is the expression of his true self, the measure of the actual man." Undoubtedly this is true, and one of the outstanding facts of current thought is that men have no basis for their ideas of right and wrong. As was said to the Canon by an able graduate, "You may be right, but none of the clever and highly-educated men and women I mix with accept any moral laws at all." This is broadly true of large classes, for "the old ideas of duty, based on the Bible and the Catechism, are gone, and there is, as yet, nothing to take their place." Duty at one time was considered one of the greatest words in the language. It has largely lost any significance. Men are more anxious about their rights to a good time than they are about their responsibilities to God and man. There is the wildest chaos on all important questions and individual choice, founded on terms of personal pleasure, is the final determinant of conduct. It is unnecessary to drive this home. To enter into serious conversation with the average man will soon prove its truth, and the more highly "cultured" a man or woman is the more skilfully will the absence of moral law be defended. The really vital question for every man and woman to-day is, "What do you believe about Right and Wrong, and why do you believe it?" Any attempt to base society on the repeal or re-writing of the commandments of God will mean pandemonium. The lesson of history is plain. Great states and intellectual organisations have perished through neglect of the moral law, and society, even in the Twentieth Century, cannot hold together when there is no real sense of duty to God and man. The current loose thinking on morals is one of the things that can only be set right by a return to God and belief in His law.

The Ex-President of the Free Church Council.

The Rev. R. C. Gillie by universal consent did a great work as President of the Free Church Council. He inaugurated the campaign of personal evangelism which is now being carried into action in the Free Churches, he had to take a great part in the framing and discussion of the Free Church statement on the Lambeth Conference Appeal, and he has been unwearied in his proclamation of fundamental creative Christianity in every part of England. Called to office at a critical time he brought with him the enthusiasm for Christian Union that led him to become Hon. Secretary of the World's Evangelical Alliance (British Organisation). He knew the yearning for a wider brotherhood that existed and still exists. He was able to appreciate the view

points of Anglicans as well as Free Churchmen, and this knowledge gave him a mediating position that was recognised by all who worked with him. We must understand our differences if we are to place the true value on our agreement. We cannot unite unless we know where we stand and in presiding over or taking part in reunion conferences Mr. Gillie was able to place side by side the views and the facts on which they were founded. He saw that men equally earnest and devoted to the service of God emphasised aspects of revealed truth and by so doing obscured other aspects. He was as free to admit that Free Churchmen may have forgotten the need of historic continuity as to claim that, in order to assert it, Anglicans had in many cases placed a wrong interpretation on the traditional character of Episcopacy. His broad and comprehensive outlook made many friends and alienated no sincere lover of union. By working for Evangelism he aided the cause of Unity, and by pleading for Unity he showed that he had grasped the truth that only by a united Church can the most effective witness be borne for the truth the Church exists to preach. We are glad to think that as Hon. Secretary of the Alliance, he will continue the great work for Unity that marked his Presidency of the Free Church Council.

Difficulties that Remain

Dr. Temple, Bishop of Manchester, is one of those men who have a passion for unity. He has in the opinion of many Anglicans gone too far by allowing Non-Episcopally ordained Ministers of the Gospel to preach in Churches in his diocese—in the opinion of many Free Churchmen he has stereotyped the difference between the Anglican Ministry and that of the Free Churches by proposing and carrying in Convocation a Resolution limiting these sermons to extraordinary services of the Church. On what are known as "the statutory Services of the Church" only those episcopally ordained can preach. For our part we would wish to see the barrier removed altogether and have the pulpits of both the Episcopal and Non-Episcopal Churches open at all times to recognised ministers of the Gospel who have been invited by local ministers, and are approved by the authorities of the Churches. We need, however, to move slowly. Unless the people are carried with the Bishops and Clergy haste may mean loss of progress. It has been said of the Church of England "in reunion questions the Clergy are fifty years behind the Bishops, and the people fifty years behind the Clergy." One step must be taken at a time and it is a great advance for even the extraordinary services held in the parish Churches and Cathedrals to be addressed by the non-episcopally ordained. A massive logic will compel the people to see the absurdity of any such arbitrary limitation. Life is a driving force in thought and when parishioners have learned lessons that help them spiritually at extraordinary services, they will unconsciously say, "why should these privileges be limited to special and rare occasions? Why should not the ordinary congregation have the opportunity of hearing what we have heard to our souls' health?" Then there will come a demand that will be irresistible and will lead to the opening of the Sunday pulpits on the part of the Episcopal Church as freely as on the part of the non-episcopal.

The Establishment and Reunion

Dr. Temple expressed the conviction which several of the Bishops after Lambeth declared that "if the fact of establishment remained the obstacle to Reunion he would be prepared to reconsider his position." Two thoughts arise. Is the establishment the greatest obstacle and does disestablishment carry with it disendowment? In the greater part of the world Anglicanism is disestablished or non-established, and is there a greater fraternity among the Churches in these lands than in England? Do South African Churchmen—who threw over the Establishment—live in closer union with their non-episcopal neighbours than even Australian Churchmen who preserve the nexus—or the link that binds them to the Established Church at home? Is it possible to surrender State connection without also surrendering the endowments as the exclusive possession of the State Church either to the other Churches as sharers with the State Church or to the Nation at large? We do not attempt to answer these questions. Men feel very strongly on the fettering influences of State control—to quote the customary phrase—and equally strongly on the desirability of the Church being established by law. They also have strong convictions on endowments. Our own opinion is that if there be a real yearning for reunion on the part of the Established and the Free Churches, and this yearning finds expression in a doctrinal and ecclesiastical concordat the question of Establishment even associated with endowment will fall into a very secondary place. Men will be so ready to consult convictions that they will find as they have done in Scotland a way of avoiding a breakdown on these points. We must wait and trust God and secure agreement on fundamentals before exalting accidents into the first place.

Impasse or Opportunity

Mr. Malcolm Spencer has written a book on reunion with this title. Some Episcopalians have said he goes beyond their position in emphasising the need of an Episcopal ministry, and all admit that he has shown a most sympathetic insight into the place they assign to Episcopacy in their system. He makes one suggestion, which has the appearance of novelty although it has been already put forward: "I submit that no attempt should be made to make all our ministries conform to a single type. Let there be some of our present

ministers who qualify for the special ministry of the United Communion Service, and others who do not. There are some of us who could quite happily do so without violating any principle or blinking any issues. We should do it the more easily, if it was patent that our action could not possibly be taken to imply any judgment upon our previous fitness for the ministerial responsibility hitherto exercised within our borders." He has no idea whether the Bishops would be satisfied by this response to their Appeal, and it is quite uncertain whether the possession of a Church of a dual ministry—one capable of presiding at the Lord's Table in an Episcopal Church or at Joint Communions, and the other incapable of so doing, will really prepare the way for unity. Whatever action in connection with re-ordination or re-commissioning be taken it will have to be done by the action of the Churches as wholes. Any other method will only lead to fresh difficulties. The book breathes a spirit of Christian fellowship which makes it delightful reading and we hope that it will be studied by all who wish to see the working of an earnest mind towards the solution of a great problem.

Ireland. The anxieties of Irish Protestants are many. They have to face conditions that are entirely novel to them, and in the South and West the tension is very great. In the Northern Counties, too, the pressure of a perplexing outlook adds to the daily uncertainties in a way which we can hardly appreciate in this country. In Belfast, there has been a revival movement, conducted by the Rev. J. Russell Howden, who has been richly blessed in his ministry. All the leaders of the Churches deplore the state of Belfast, and do everything in their power to end outrage and violence. They have no sympathy with intolerance in any shape or form, and have always spoken openly and strongly against persecution, without regard to those who are guilty of the sin against Christian charity. We have the deepest sympathy with our brother Evangelicals who are passing through days that try their spirit and test their faith. We hope that the *Ne Temere* decree, which is by no means confined to Ireland, will not become the basis of the attitude of the South and West Free State. This is a real danger, and we fear that England, under new conditions, will be unable to exercise any restraining influence on the Roman Church, now that the Irish Free State has obtained a position of independence. We can only say that all friends of religious freedom will feel deeply hurt if by any means the intolerant law of the Roman Church be acknowledged as governing the validity of marriages in any part of the island.

The Roman Church in Malta *La Luce*, the ably-edited periodical of the Waldensian Church, has a note on the religious condition of Malta. It says that the declaration made by the Maltese Parliament, "the religion of this island is Roman Catholic," is identical with the words of the concordat made by the present Pope with the new State of Poland. It quotes the *Universe*, which contends that Malta has now in its internal administration a Catholic constitution, and places in contrast the declaration of the new Maltese Constitution, which guarantees Religious Liberty. Rome, it says, does not recognise the law, claims privilege which it calls liberty. We are glad that our Italian brethren understand so clearly the situation of the Maltese, and thank them for their sympathy with us in our desire to secure true liberty, and to spread the knowledge of the Gospel among the Maltese. To-day the conflict between the Constitution and the declaration of the Maltese Parliament may not appear important, but we fear before many years have passed the intolerance of Rome will raise difficulties which will tax the skill of the Colonial Office. The first marriage of a Protestant Maltese will bring to a head a conflict that is inevitable between the principles of freedom and the legislation of the Council of Trent.

Organisation and Spiritual Life. It was believed by many that the creation of a National Church Assembly would bring an accession of great spiritual zeal to the Church of England. Much as we desired to see the National Church obtaining what it believed to be for its well-being, we never deluded ourselves into thinking that mere organisation would increase the spiritual efficiency of the Church. All the Free Churches are self-governing, and so are the great majority of the branches of the Anglican Communion. Besides, no Church in Christendom gives such local independence to its ministers, or enables them to live so independent of the changes of public feeling. Those who were most enthusiastic for the Assembly are depressed, and some of its members regret extremely the growth of party organisation within the Assembly and in the parishes. This was bound to come. Human nature being what it is, and the Church of England containing men whose ideals are in conflict, it was certain that the various sections would organise to give expression to the convictions they hold. Especially would this be the case when one section of the Church holds strong sacerdotal views, which it desires to impose on all the Church, and has so successfully maintained that it is an accepted principle that nothing is to be done which will give offence to the convictions that are, in the opinion of most Christian Englishmen, opposed to the liberty of the Gospel. We wish to see all for Christ, and none for party. When lines of cleavage are definite, then parties will arise, and we hope that within the Church of England there will not be such a spirit as will make men and women more desirous for the triumph of sections than for the well-being of the whole. We all have an interest in the largest Church in the land, and anything that weakens or distresses it in the proclamation of truth injures

the whole body of Christ. The real life of the Church is not found in the Assembly but in the parishes. If they are led by men consecrated to God, the mere discharge of business functions by the Assembly will not make much difference, one way or the other, to the spread of the Gospel in this country.

The Church and Amusements At last, men in prominent position are speaking their minds on the devotion of buildings bought for religious purposes to purely secular purposes, and the raising of money for religious objects by whist drives and dances. A Diocesan Bishop was lately met by a Churchwarden, who told him in sorrow that twenty people attended a special intercession service for the Nation, and the following night fifty people could not gain admission to a crowded Whist Drive. A town minister says that he has to spend a great deal of his time supervising dances, etc., which are crowded, while his Church is deserted. The consciences of good people are being exercised, for they begin to see that the atmosphere of the buildings where these things are held is being associated with them to such an extent that the spiritual life of the congregation suffers. On a recent occasion the Chairman of a Church meeting was asked to give effect to a resolution organising a Whist Drive for local funds. He declined, with the remark "I was sent to feed the sheep, not to amuse the goats." We are not opposed to the recreation or the amusement of the people, but we hold firmly that this is not the mission of the Church. One of the most respected of the Clergy in South London told us that he did all in his power to make his Institute a centre of recreation, and on one Whit-Sunday morning, as he went to the early communion, he found some fifty young men and women with their cycles ready to start for a day in the country—an excursion organised by his Young People's Club? Needless to say, a great change took place in the management after that experience. We are convinced that unless there is a high motive for supporting the work of God, spiritual energy is injured by all these devices for raising funds or supplying secular amusements under the auspices of the Church.

Anglicanism The Bishop of Durham has published his Swedish Lectures on the Church of England. With a wealth of quotation and a fulness of historical knowledge he shows that from the Reformation to the Oxford movement that it was the accepted opinion in the Church of England that the Church of England was a Protestant Church—the island representative of the historical protestantism of the Continent. When remarks were made that it was different from the religion of the Huguenots, Anglicans maintained that they stood by their continental brethren. He shows that the aims of a section of the Church is to deprotestantise the Church in order that the way may be prepared for reunion with the Roman Church. The whole book well deserves careful study, for it expresses in a convincing manner the guiding thoughts of the vast majority of English Churchmen until a century ago. The fact that the Church of England has drawn closer to the Swedish Lutheran Church is a proof that the barriers supposed to exist are not what they are claimed to be. We cannot deny that very large numbers to-day in the National Church are out of sympathy with the Reformation and desire to approximate the doctrine and ritual of their Church to those of Rome. But we are convinced that they neither represent the spirit of the Church nor the mind of the great majority of its members. Dr. Henson has proved what the Church of England stands for in its formularies and its history. The strength of his argument lies in the facts he cites, and the bitterness with which he has been attacked is a proof that he has succeeded in making an impression on the minds of many of his fellow-churchmen. There are minor inaccuracies in the book which we trust will be removed in a second edition, but they do not affect in any way the truth of his contention nor the soundness of his conclusions.

World Peace There is a stronger current of feeling in favour of world peace than there ever has been. The Washington Conference has limited naval armaments and the danger of war in the Pacific has been averted. Notwithstanding the exhaustion of war there are more armed men on the continent to-day than before 1914. We have the greatest sympathy with the World Alliance to promote International Peace by means of the Churches, but we confess we should like to see a change of name which would lead to avoiding confusion with that of the World's Evangelical Alliance. The two organisations are Christian in aim and exist for ends that are definitely Christian. They both are interdenominational and strive to bring the Churches and Christians together. The one has for its object the securing of a spirit of international peace throughout the world by means of the Churches—the other has for its chief end the banding of Christians together to show in every department of Christian effort their oneness in Christ. For nearly eighty years the Evangelical Alliance has been recognised as an International organisation wherever Christians meet together and fraternise, and we are sure that our friends banded into the World peace Alliance have no wish to be confused with the older body. We know that it is not easy to find words to express the character of a body and to differentiate it from other bodies, but Christian courtesy and consideration will discover the best means of doing this.

World Mission Notes.

The Missionary World We cannot be blind to the fact that the Missionary World is disturbed like every other part of the Church of Christ. We live in a time of transition when men's minds are in a ferment, and it is much easier for some to be attracted by novelty than to persevere in the well-worn paths of missionary blessing. We confess that we should expect among missionaries even more adventurous thinking than among their contemporaries at home. Missionaries are men who surrender all for an ideal. They have heard the call of God and without counting the cost they dare all for His Kingdom. They are naturally men of enterprise, and that enterprise sometimes will venture into realms where it had better not enter. Ill-equipped, sometimes through isolation —sometimes through only half-trained minds in out-of-the-way subjects, they are apt to become the prey of obsessions that distort truth and cause confusion of thought. But it is the duty of Home Boards to see that the men are treated kindly and led to understand that their wanderings cannot be considered loyal when they go outside certain limits which are well defined. We believe the Missionary Committees are on the whole alive to their duty, and ask all who place Christian missions in the forefront of their giving to God and prayer to wait patiently upon Him and ask that the Committees may be guided rightly. To give ear to rumour is wrong. When definite knowledge or even vague rumour reaches us, let us at once communicate with Headquarters and discover facts.

The C.M.S. Committee The largest meeting of the General Committee of C.M.S. ever held met to discuss a resolution asserting the traditional view of C.M.S. on Holy Scripture and requiring that only men and women who hold this view should be appointed to any office under the Society. There was plain speaking, and a patient hearing was given to all that could be brought forward on both sides. The Committee by an overwhelming majority decided that the whole question be discussed afresh in July after a Conference of leading Evangelical Bishops and Clergy, which it is proposed to hold in June to consider the matter. It is the clear duty of those who support Missionary or other work for God to see that their gifts are bestowed in right directions. The long history of C.M.S., its devotion to Evangelical principles and its spirit of service, demand the continuance of the help that is being given. Postponement does not imply the rejection of the Resolution or that the Society has departed from its principles. When it is remembered that the veteran Dean of Canterbury—whose life work has been the defence of the Bible—moved the adjournment, it will be seen that the leading Anglican champion of the Bible was in favour of this course.

Unscriptural Teaching It is only just to say that as far as we can discover the charges of unscriptural teaching among missionaries are not well founded as far as the vast majority of English missionaries are concerned. The accusations set forth in detail are for the most part made against those of other nationalities. English Missions are under much better oversight than those of other lands, and the comments made are only too frequently fathered on those who do not deserve them. There is, of course, a certain amount of teaching which cannot be considered in accord with the historic faith, but we do not think it is nearly so much as rumour asserts. The great Missionary Societies of England and Scotland strive to send men who know the Truth and teach it to their converts. Occasionally mistakes are made and the C.M.S. Secretaries, for example, state that the very few who have proved false to their position have been asked to resign. We do not wonder at the anxiety felt by earnest Christians that the Truth as revealed in Scripture should be taught, and no teaching subversive of Truth should be permitted. They are stewards of God and can only exercise their stewardship as He wishes them.

Conversion or pervasiveness? Once more the question is being discussed — how far are Missions justified in striving to bring young people up in a Christian atmosphere without direct Scriptural teaching? Are missions out for conversions to Christ or for the permeation of society with the spirit of Christ? We have no hesitation in saying that the first aim of all missions should be to win men and women for Christ. We believe that this is the plain message of the New Testament and represents the life ideal of the Apostolic Church. At home there is a certain pervasive Christianity among the people who do not attend public worship, do not bow the knee to God, and do not show the least interest in the things that matter. They have, however, near them men and women who are "in Christ." In the Foreign Field the converts are few compared to non-Christian society, and the amount of leavening that can be done by atmosphere is very small. The choice must always be presented between Christ and the old faith. Baptism is the test and proof of real conversion in non-Christian lands.

India There is movement in the Indian Church. It must be remembered that for the most part Indian converts come from the unclassed. They wish when they have learnt Christian freedom to share in the government of the Church. The more inexperienced they are the more they are attracted by the idea of full Church government. We believe that the ideal of all Christian missionary effort is the native Church free from foreign admixture, but that is an ideal which cannot be said to have been

reached in India. We must give the converts a share in government. The acquired experience of the centuries makes it wise for the Missionary element to remain as leaders and guides of the converts, but we look forward to the time when the self-supporting native Churches will be able to govern themselves and go forward without the aid of foreign guidance or financial help.

Gandhi The Government of India arrested Mr. Gandhi and a Court condemned him to six years' imprisonment for sedition. Mr. Gandhi had been left free while many of his followers had been thrown into prison. His agitation endangered British rule in India and led to grave dangers of rebellion. We believe that in his private life he is honourable, self-denying and idealistic. He has a genuine love of his fellow men, but his teaching aimed at the overthrow of law and order as represented by the British "Raj," and the return to old conditions in India which were fruitful of abuses that did the people injury. One of the lessons of history is that fanatics who are of good character can be responsible for deeds that are shocking. The outstanding instance is the Spanish Inquisition, where many of the Chief Inquisitors were men of outstanding personal purity, but were intoxicated by obsessions that led them to commit crimes against their fellow men that have branded them with infamy. Even in Russia some of the Bolshevist chiefs are of irreproachable private character. We may regret that this should be consistent with tyrannical and lawless actions, but we have to take the facts as we find them and not overlook crimes because they have been committed by "good" men. Our fellow countrymen in India have been placed in grave danger by the teaching of Mr. Gandhi, who combined religious with political fanaticism.

China All who know China are profoundly anxious about the future. The coming of the Republic did not bring with it freedom. It led to anarchy and social disturbance, tyrannical oppression and the triumph of lawlessness. Dr. R. A. Torrey spent on a second visit four months in China where he had many opportunities of studying the condition of the people. He reports that China is a land of marvellous promise, but of mystifying problems. There are very few honest governors. When the Christian General Feng had been a few months in power in Shensi he found that all the available revenues had been mortgaged for five years to come, and he had not a penny to pay the army, which had to be disbanded. He sees danger in China from "a considerable and influential portion of the missionary body substituting the Social Gospel for the saving Gospel of Jesus Christ." He adds, "I do not think that matters are nearly as bad as some have inferred from some careless sweeping statements that have been made. I believe that the great bulk of the missionaries in the various evangelistic churches are sound in the faith." He blames certain American colleges for sending out the disloyal element.

Creedless Universities Dr. Torrey raises a very important question in his remarks on Union Universities which have no credal basis. A number of denominations work together and there is no central Church control. It is therefore possible for teachers sound and unsound to be associated. He cites an instance of the Presbyterian Church refusing to send out a teacher and this man being sent to the same institution by another denomination. "The different denominations send their candidates for the ministry to these Union Universities, where many of them are poisoned in their faith and incapacitated for the great work to which God has called them, and for which their own churches have spent much money in training them in the preliminary schools." He dwells also on the need of preaching the Gospel as well as training men in secular knowledge. He makes the astounding statement—"one of the greatest and best-equipped of the missionary Universities had not (at least a year or two ago) sent one single man into the ministry for years." Of course, Dr. Torrey has specially in his mind American Missionary effort, but his words have a message for us too.

Chinese Dangers Several instances have recently occurred of missionaries being captured by brigands. There is no long arm of the law to free them from their captors, who are masters of the situation. Mr. Herbert Parker in *China's Millions* tells the story of his experiences when in captivity. He spent two days in an extraordinary heathen temple which was stocked with hideous looking idols. His captor told him "the planning is with man, but the completion rests with heaven." He placed his trust in God and escaped marvellously. Again and again he was in danger of re-capture, but he managed under Divine guidance to avoid the search for him. On regaining his freedom his captor sent most of his belongings with a letter assuring Mr. Parker of his earnest desire to reform and become a good citizen, also asking him to accept his horse, which "our cook rode into the Capital as a gift from himself." The whole story is one of the most striking in missionary annals, and proves the sustaining power of God in His servants who trust in Him.

Resignation of the Rev. S. Nowell-Rostron The Secretary of the British and Foreign Bible Society, the Rev. S. Nowell-Rostron, has resigned his post on his appointment to the important Parish of St. Matthew's, Bayswater. Mr. Nowell-Rostron has done excellent service in the Bible House where he maintained the spirit of brotherliness and sympathetic insight that has made it a centre of Christian influence. No Society has been more blessed in its chief officials than the Bible Society, which has been guided in their selection to an extent that proves its obedience to the leading of the Holy Spirit. We have met them in many lands and have been struck by their love for the Word and their fraternity with all who strive to

preach and live Christ. Wherever we find a Bible Society agent we are in the spirit of the Evangelical Alliance—for the work they do is a real bond of union between fellow-workers in the Kingdom of God. Mr. Nowell-Rostron possessed a literary keenness as well as as a spiritual outlook which made him a power among his colleagues, and we pray that in his new duties he may enjoy the blessing which has rested upon a parish that had for its recent occupants Canon E. A. Stuart and the Rev. F. E. Murphy, who is now in charge of Walcot, Bath.

India Revisited The Hon. Gertrude and Emily Kinnaird have revisited India and the work of the Zenana Bible and Medical Mission, with which the name of Kinnaird is inseparably associated. They have seen the Hospitals and the Schools. They have cheered the workers and have understood more fully the difficulties of the present situation—which is unique in the history of India. In the past religious antipathy was the difficulty to be feared—now Western workers find themselves faced with a national hostility that adds additional antagonism to the work of missionaries. "There seems to be a strong feeling against Christian teaching; the orthodox Hindus are very active in their own propaganda." "These little groups of Christians need our prayers; they have much to contend with, especially in these times when men's minds are fixed on material advantage and the political situation." In spite of the prevailing atmosphere the visitors were greatly cheered and encouraged. Indian Christians took them to their hearts and gave them a right royal welcome. Reading the simple narrative of the day-to-day work we see evident proofs of the fidelity of the workers and the devotion of all to the service of the Master.

The Medical Work In the "Lady Kinnaird Hospital," Lucknow, they found the staff attending to a "very good class of patients. At first they are very shy and reluctant to be treated, but when they feel the relief through operation, and are on the mend, their gratitude is unbounded. They express it by looks and words." But the healing of the body is always associated with the preaching of the Word. "In one of the large wards you find a table with two chairs, one for me and one for the prayer leader, and grouped round are the nurses and Bible teachers. . . . We first sing, then read and explain a passage of Scripture, and the babies if not good are taken away quietly." "There is a dear little prayer-room where the nurses can go for quiet and it is used greatly." In fact, the description given of the work in this Hospital shows that those responsible remember that they are representatives of the Saviour, and in all their service for Him strive to bring Him to the hearts of the patients. We rejoice to know that there is marked advance in the work that is being done.

Kikuyu The full reports of the last Kikuyu Conference confirm the telegraphed information, and the first step has been taken to co-ordinate all Evangelical Missionary work in British East Africa. All future ordinations will be conducted by representatives of the Episcopal and Non-Episcopal Churches, and arrangements are made for the admission of travelling members into the Churches in districts where they will in future be domiciled. The Evangelical Missions will have, when the plans are confirmed by the home authorities, a unity that they did not possess in the past. "*Ex Africa aliquid novi*" is a very old saying, and the way to a deep-seated unity in organisation as well as in spirit has been shown by the Christian Churches in the Colony. The leaders of Anglicanism and Non-Episcopal Christianity have set the world an example that has already made a deep impression on the hearts of all missionary-minded Christians.

Uganda Canon Blackledge, of Kampala, Uganda, writes:—"The whole work has been built upon the sure foundation of God's Word." To-day there is in that country a native Church with 110,000 members, a native ministry of seventy-two ordained men, 3,500 native evangelists and schoolmasters, and there are 30,000 boys and girls in the schools. These figures speak for themselves. Now the Church is passing through a time of testing, Europeans and Asiatics dwell in the land, and their influence is not always for righteousness. The Europeans, who are nominally Christians, shock the Christians by their non-observance of Sunday, their drinking, and other habits. The natives cannot understand, and they wonder. The increase of wealth also is a snare. Some few years ago they were all poor—now, some have become well off, and once more the love of money is a root of all evil. As Canon Blackledge says, "Money is one of the great agents of the devil among the African Christians to make them forget God and the things of God." The Church, founded upon the Word, will make good in the presence of these and other trials of its faith.

Sunday School Union in Spain In Spain the Evangelicals wish to co-ordinate their Sunday School work, and at a Conference in Madrid, under the auspices of the Evangelical Alliance, steps were taken to bring about this long-wished-for end. The Alliance sent a request to the Ministry of Education that the course of Religion—which is, naturally, in Spain, the teaching of the Roman Catechism—be no longer considered obligatory in secondary schools. It is impossible to obtain an alternative Evangelical course, and, much as the Evangelicals desire to have their young people taught in the State schools, they naturally object to their compulsory training in Roman Catholic dogma. We trust that the application may be successful, for we know how painful religious instruction of a Roman Catholic character is to young Evangelicals. Spain has always been a bright example of Evangelical unity, and we are thankful that the Union becomes closer.

Proletarian Sunday Schools. In the past the Freethinking propaganda was divorced from politics and appeal to men and women of mature age. Now it takes the form of advocacy of social and political changes and by united communistic and Bolshevist opinions with rank denials of Christianity it teaches the young in Sunday Schools framed on the Christian model. The Gospel so called taught is one of class hatred and behind it there is blind bigoted fanaticism that is inspired by the Moscow spirit. To train children in this manner is to sow the seeds of deeds subversive to ordered life and to pervert their minds from attending to the Faith of the Gospel of love. We are unwilling to quote extracts from the publications that are circulated by leaders of this extraordinary effort to capture the young for Revolution. The best antidote is the proclamation of the Truth and if our little ones are brought up in the fear and love of God they will not be so exposed to the soul and society destructive doctrines of a Godless proletarianism.

The Congo Prophet Movement Fuller information on the extraordinary propaganda by Kibangu on the Lower Congo, proves that it had a two-fold aspect. Its originator was one of those neurotics who from time to time appear and become the centre of emotional movements that are disturbing but soon die down. Those who had no sympathy with the emotional ends saw in the propaganda means of giving strength to an anti-white crusade, and utilised it for that purpose. Naturally, the State had to take action, and Kibangu was condemned to death. The missionaries, who had no sympathy with his extravagances, appealed to King Albert, who reprieved him. We are told the "counsel of the missionaries did much to counteract and limit the spread of the delusion, and they themselves very soon fell under the condemnation of the leaders for refusing their support and encouragement." We are thankful to learn that the disturbance is dying down. Among primitive peoples and even among those who are more advanced - one man reputed to be possessed of strange gifts, is very easily misled, and becomes a centre of mischief in the community. The more we know of the action of missionaries the more we find them anxious to guide into right channels the erratic efforts of deluded men, who believe they have a special mission.

The Incarnation and Non-Christian Minds The Rev. F. A. Cockin writes an article on the Incarnation in the *International Review of Missions*. He takes the lines adopted by Mr. T. R. Glover in "The Jesus of History," and his presentation must be judged by the fact that he endeavours to bring Our Lord's revelation home to the hearts of those who know Him not. He says: "It is not enough, indeed, it is not fair for Christians to point to the figure of Christ, and say—there, that is the truth. that is what Christianity means. They must also be able to point to lives lived in His Spirit, and say - *there*, that is what Christianity means." This is true from one point of view; Christianity presented without living faith working in the life of the preacher must always be wanting in an essential element. We are bound to be "living epistles," but the Deity of Our Lord is the essential element of the Revelation, and He is what man can never be. Mr. Cockin says that the expression of the Divine life in human life in the Person of Christ "is complete in the sense that so far as the limitations of one life allow, the thing is achieved." It is something more than that. The Person of Christ is more than a unique personality. He is the Incarnation of God, in a sense that no other man can be God incarnate. He is the unique Revelation of God to man—God manifest in the flesh.

Sundar Singh In the same Review we have one of the most illuminating studies of the Sadhu that we have been privileged to read. Its writer, the Archbishop of Upsala, sees in him "not a fusion of Christianity and Hinduism but a fresh presentation of genuine Biblical Christianity, that is in many ways stimulating and illuminating for ourselves. "He detects in the teaching of the Sadhu relatively little of a sense of guilt or of contrition. The music is pure and sensitive, but certain deep chords are lacking." We recall when we read these words the old difference between Pelagius and Augustine. The former was one of those gentle souls whose minds were naturally Christian—the latter a man who had felt the corrupting and devastating sense of sin in his own life. The former saw human life from a different angle to the latter—whose experience was more in common with that of ordinary humanity. We learn from both and the Sadhu brings to us knowledge of a life lived in Heaven which radiates peace and joy and gives him the spirit of peace, gentleness and loving kindness.

The Missionary Home Base. There is a growing sense of the need of co-operative fellowship in the Home Base of Missions. No matter how far apart workers may be in the Foreign Field all have to do with human nature—all have made mistakes—all have discovered methods of approach to non-Christians which have been successful. "Missionary societies have not yet learned the secret of working harmoniously with the whole range of Church service." This can only be attained by co-operative thought and action and involves literature, conference and training. Mr. Nelson Bitton advocates the foundation of an "annual training school for missionaries about to visit the churches as an essential part of the co-operative service demanded to-day. Here again by united counsel and act we serve one another and best advance the common cause."

Books Worth Reading.

THE PHILOSOPHY OF UNITY: THE UNITY OF THE SPIRIT. By G. F. Barbour, D. Phil. (Christophers. 7s. 6d.)

Dr. Barbour has written a book that cannot fail to appeal to the thoughtful reader. He discusses the intellectual, moral and spiritual basis of human unity in the most important fields of joint activity. He has a vision of a world co-operative for high ends, in which the one is voluntarily subject to the many, and the spirit of peace dwells deep in the heart of man. He recognises to the full the desirability of the possession of freedom, without which man ceases to enjoy the manhood for which he lives, but he sees that the world has tasks enough for us all on which we may exercise our freedom in variety and yet maintain a deep-seated unity. It would be unfitting for us in EVANGELICAL CHRISTENDOM to engage in a discussion, or even an exposition of the views put forward on the philosophical side, or to criticise the opinions so ably presented on the intellectual, industrial and international life of the day. Broadly, they may be said in popular language to be founded in the ideal of justice maintained between man and man, class and class, race and race in a spirit of give and take. Dr. Barbour understands the complexity of modern life, and sees very clearly that there are no short cuts to high ends. Preceding all practical steps there must be the will to unity, and the spirit in which the ideal lives and actuates individuals and groups.

In dealing with Spiritual Unity he touches problems that have the very greatest concern for us. In brilliant paragraphs he shows how in art we have the particular and universal element. "The particular is not lost; it is taken up into a form of beauty which is immediate and catholic in its appeal, and thus unites all who have the power to see or to hear." Much of the highest art is an outward expression of Inward Unity. In the great variety of expression, all who share in the experience of the expression will be united in a common experience that links them together. He passes from the study of art to the study of religion, and notices how Christianity has too often been marked by internecine struggles and extremes of bitterness. He shows how the State to-day does much that the Church did, and the Church undertakes responsibilities which in the past were deemed outside her sphere. It is true that there are dangers in this intertwining of strands formerly held separate, and that both State and Church may suffer loss in their respective spheres if they assume too many new responsibilities for which they have only imperfect qualifications. The lesson he would drive home is that differentiation of function has to be modified when a fundamental unity of human nature is discovered and a working harmony will in the end be attained.

Dr. Barbour holds that it is impossible to minimise the difference between Christianity and other religions. The differences penetrate too far into the heart of belief, and he is quite right in abandoning once and for all the attempts made some years ago to find a common denominator between all religious creeds. The goal to which they set out is so different and they involve such conflicting ideals that the task is useless. "There is no general world view in which Buddhism, Mohammedanism and Christianity can be harmonised." Turning to the different types of Christianity he discusses the grounds for the antagonism that exist and discerns in his study of the Gospel three principles: (1) "There can be no neutrality in the Christian life; (2) The test of discipleship lies rather in action than in profession; (3) Those at a distance, theologically or ecclesiastically, from ourselves may be nearer to the Master. If these tests had always been steadily kept in mind the Unity of the Spirit would have been far more visible than it has been in the history of the Church." Inward Unity may be very differently expressed externally, "yet at its highest and purest its expression is beyond words, for words are needless to those who know themselves at one."

He finds the road to unity through sacrifice —the sacrifice of individuals for their fellows— "though that one Sacrifice which Christians look to as supreme was made by One whose humanity they recognise as standing in a wide, inclusive, consummating relation to the humanity of all other men." He concludes that "The Fellowship of the Spirit" is the hidden support of every other fellowship—guarding the family from the dissolving influence of our time, making Education a true advance toward an ever-widening brotherhood, pointing out a way in which the acute dissentions of democracy and the rivalries of industry may finally be overcome, uniting the peoples in a true and world-wide "Society of Nations," and enabling those who profess and call themselves Christians to hold the faith in unity of spirit, in the bond of peace and in righteousness of life. Holding as he does all life to be of one piece he dwells on the Peace of God in the hearts of men as the bond of unity. The life of the City of God is a social life, and we must dwell in God if we are to have real unity. The book is one that deserves and demands close reading, but it is well worth the time students will spend on it.

EVOLUTION AND THE FALL. By D. M. Panton. London: C. J. Thynne. 2*d*.

Mr. Panton has reprinted the paper that appeared in Evangelical Christendom on Evolution, together with his address at Westminster Chapel. They form a complete whole and will be read by many who will find them an extremely able presentatian of the point of view advocated. He holds that the hypothesis of Evolution is untrue, not only on account of the lack of time since life appeared on the earth for the production of species, but also owing to the non-occurrence of the transmutation of species and the impossibility of this happening. He also states that no approach to man outside his own species has ever been found. In his opinion Mendelism has proved once and for all the impossibility of the inheritance of qualities that are not found in the ancestry of the individualism. Mr. Panton contends "as Adam ruined us through sin foreign to us, without our fault; so Christ has saved us with a righteousness foreign to us, without our merit; and the Holy Spirit thus rests our entire redemption on the historical, actual, personal fall of the first man countered by the historical, actual, personal death and resurrection of the Second." The whole pamphlet is compactly written and presents an argument logically developed from its first to last page.

A BELOVED DISCIPLE—JOHN WOOD. A Memoir by his Elder Daughter. (C. J. Thynne. 3*s*. 6*d*.)

Of this all too brief memoir of John Wood, for many years an honoured Member of the Council of the World's Evangelical Alliance, and, later, one of its Hon. Secretaries, it may truly be said, "he being dead yet speaketh"—for his daughter has, most successfully, presented her father to us in the spirituality, activity, geniality, and practicality of his strenuous surrendered life. "Beloved" indeed of God and man, he has left behind him an inspiring memory, and we commend this volume to a wide circle of readers. John Wood's name will for ever be associated with the two great Evangelical Societies in whose interests his life was spent—The Evangelization Society (of which he was for more than twenty years the honoured and Honorary Secretary) and the World's Evangelical Alliance, in the work of which he sacrificed both strength and sympathy. Of Mr. Wood it can be truly said: "His works do follow him."

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